

21

THE
● CAUSE OF GOD
AND HIS PEOPLE IN NEW-ENGLAND,
as it was
STATED and DISCUSSED
IN

A Sermon Preached before the Honourable GENERAL
COURT of the MASSACHUSETTS COLONY,
on the 27 day of May 1663. Being the Day
OF ELECTION at BOSTON.

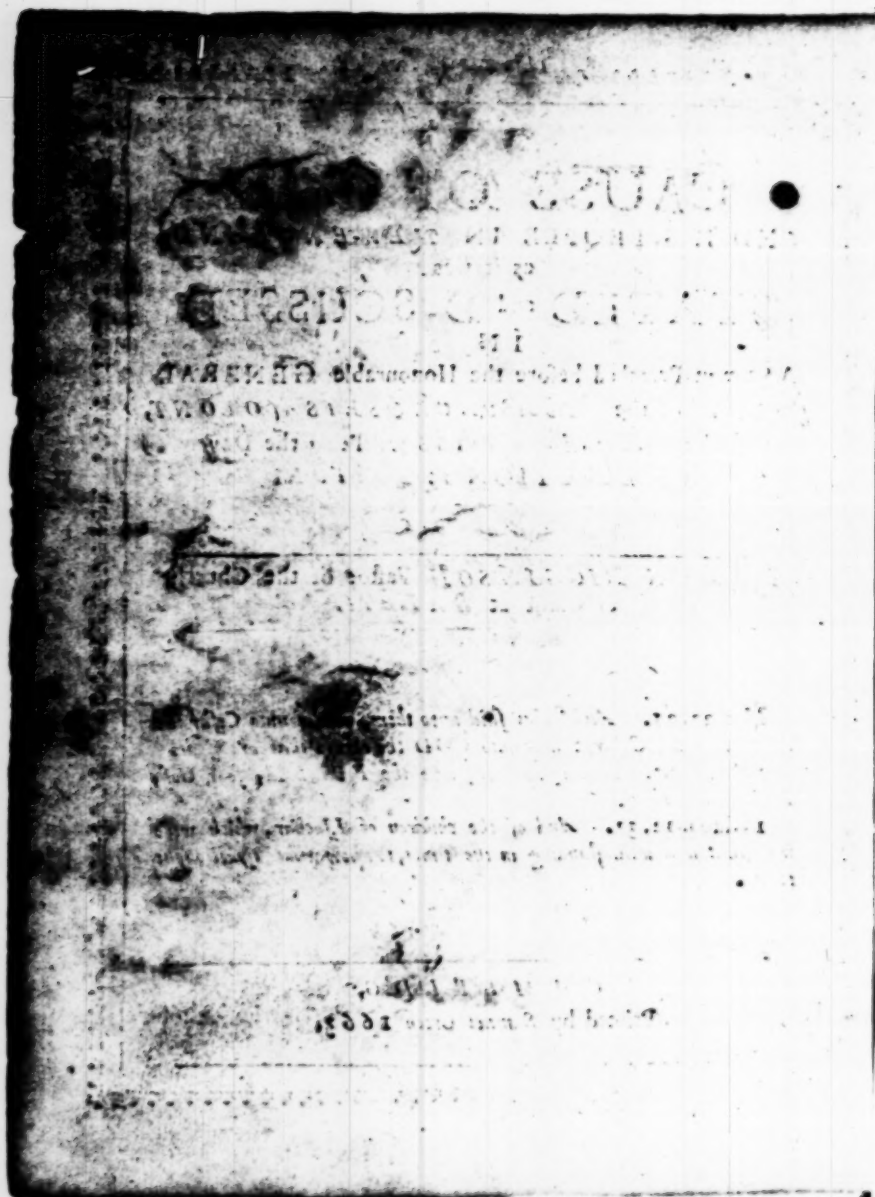
By JOHN HIGGINSON Pastor of the Church
of Christ at SALEM.

Mat. 22. 21. *And Jesus said unto them, render unto Caesar the things that are Caesars: and unto GOD the things that are Gods.*

1 Pet. 2. 17. *Honour all men, love the Bretherhood, fear God, Honour the King.*

1 Chron. 12. 32. *And of the children of Issachar, which were men that had understanding in the times, to know what Israel ought to do.*

C A M B R I D G,
Printed by Samuel Green 1663.



Christian Reader,

THe Cause of God and his people (which is the subject of this following Paper and
Elaborate discourse) never receives more help from Heaven, nor more fervent
prayers from earth, so be put up to the God of heaven, for their assistance yet, than
at this time. For some there are (and not a few) that are so engaged in their own in-
terests, that for the cause of God and his people, seek or strive, they care not, so their
own ends be compassed, and their own dignity & profits may thus serve further: and
these are your self-loving worldly politicians, these are of this world, as Christ speaks
and favour nothing but the things of the world, and seek τὰ ταῦτα οὐκ, and
not τὰ τὰ οὐρανόθεν, that seek their own and not the things of Jesus Christ.
Others there are so dissolute and profane, & are risen up to such an height of impiety,
that they do no more regard this Cause, than the dirt under their feet, they are so environed
in drink & other sensual delights, and are so beguiled in their Obedience & blasphemy,
and other abominations, that God and his people, as yet are not in their thoughts, or
if at any time this cause comes into their minds, it is only to cast the vilest & profane
they can upon it, and so to flatter it with the basest obsequies and ungodliness, thus
the Devil & their own carnal hearts can invent, and to persecute it with rage & zeal
and rage & hand to the highest degree of persecution, even unto blood and slaughter,
though when they have done all that ever they can, they shall not be able to take it down
nor the faithful servants of Christ that seek it; but as the Primitive believers
said of persecuting Nero, Nero may kill us, but he cannot hurt us; so may we say
now. Others there are that seem to own this cause and adventure much this way; and
may not only be willing to lose their liberty & estate, & the favour of great friends, but
go further, as yet afterward turn away & draw back, and these are hypocrites, which
are either taken with the eye-lids of the alarming barbarous world, or the profits, pleasures
& honours of it, or else are afraid of her frowns & discouragements, after all
their former sufferings: they have ventured so far, but dare go no farther, and so lose
all they have wrought, and suffer in vain, these are very near to the cause of God and his
people, and by their positing away a good confidence, and want of self-denial, make
shipwreck of the faith and cause we speak of. Only there is a very few sincere ones
that hold their own, and in the worst times stand firm, and discern both time and
judgment, and are valiant for this cause. All which duty weighed and seriously
considered, no wonder that this holy man of God being guided by his Spirit,
made choice of this subject to preach upon, in this great Assembly at the Court

The Preface to the Reader.

of Election, now in these dayes wherein so many turne their backs of God, and set themselves so desperately against Him, & his peoples cause. I was to stir us all up to besiege & beleagere the Tower of Grace now in these last and perilous dayes and times, to awake & stand to maintain this cause, & to shew forth his Almightie power in crushing all the designs, and out-plotting all the plots of Satan & his instruments that undermine this cause, and the Lord he p'sents all to attend what God by his Spirit speaks to us, and now if ever, to pray & give God no rest, till this cause be maintained against the faces & forces of all us enemies. The Sermon when preached was acceptable to all, and found general approbation among all the wise-hearted and godly, so far as we have heard.

Reader thou wilt to peruse, read it, understand thy time according to it, let the cause of God and his people lie neerer to thine heart then ever, and let thy soul awake more to be a Prince with God to prevaile, that this cause may be maintained & upheld against all the powers of darkness, and all the conspiracies of men on earth, and devils in hell, that it may be victorious, & ride in triumph till Christ come, who will own it to be the whole world, and them that have stood for it, though it have cost them dear from those that have been the despisers of it. We have no more to say, but to desire from our hearts that the blessing of heaven may go along with the labour of his Servant in this work, and that he & we, and whosoever read it, may find this fruit that we may tread in this wise Kings steps, who prayed so fervently, that God would maintain this cause & his peoples always, as the matter shall require; Prayer of Faith opens all doores, prevails for all blessings, hath such power with God that it never comes away empty, but as that renowned Emperour said, that he never sent any suiter sad away from his presence, so we may be sure that the Lord will do to them that sue to him, giving them all that they seek to him for. (especially in maintaining his own and his peoples cause, which he cannot see forsaken) and will not send his suiters and suppliants sad away from him, they are bidden to come with boldnesse to the Throne of Grace. One word more & we have done, Jesus Christ that great Favourite, by whom both our persons and prayers are accepted; and this cause comes to be maintained for the much Incurse that he offers up with the prayers of all Saints, prevails ever for us, & this cause when it and we the honour of both are laid most in the dust. To this Lord Jesus, who is the blessed Father and Eternal Spirit, be Glory and Power everlasting. Amen.

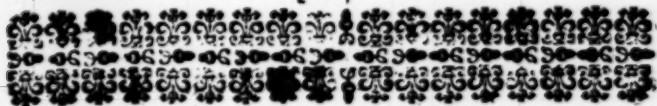
Thine in Him who is

our Love and Life,

John Wilkin. Senior.

Samuel Whitrig.

THE



T H E
CAUSE OF GOD
AND HIS PEOPLE IN NEW-ENGLAND,
Stated and Discussed.

1 King. 8. 57, 58, 59. *The Lord our GOD be with us, as He was with our Faithers, let him not leave us nor forsake us; That he may incline our hearts unto him, to walk in all his wayes, and to keep his Commandements, his Statutes and his Judgments which he Commanded our Faithers. And let these my words wherewith I have made supplication before the Lord, be night unto the Lord our God day and night, that He maintain the cause of his Servant, and the cause of his people Israel at all times, as the matter shall require.*

IN the beginning of this Chapter, we read of a General Assembly of the Representative body of the people of Israel: thus in verse 1. *Toen Solomon assembled the Elders of Israel, and all the heads of the Tribes, the chiefs of the Fathers of the children of Israel: ana verse 2, 3. And all the men of Israel assembled themselves, and all the Elders of Israel came.*

The special end of this great Assembly is shewed in verse 6. *they brought in the Ark of the Covenant of the Lord into his place, in the house of the Lord.* Upon this occasion Solomon makes a large Prayer for the welfare and prosperity of the people of Israel which begins at the 22 and continues to the 54. verse, wherein he mentions all the common Cases which might in changes of time befall the people of Israel, and he commends their condition to the Lord for special mercy & help in such cases as are expressed in the 37. verse; *If need be famine, or pestilence, or wars or captivity, if there be tide or such like cases, and thy people Israel do repent and confess thy Name, and pray; then hear thou in heaven and forgive, and do for them, and hearken to them in all that they call upon thee for. This is the Summe of his prayer.*

At the Conclusion of which he pronounceth a solemn blessing upon the Congregation. *verse 95; H. stops and blesses all the Congregation of Israel.* This blessing of Solomon consists in three things.

1. A Thankfull acknowledgement of present and former mercy, that hitherto the Lord had given them rest. *verse 56; Blessed be the Lord that hath given rest unto our people Israel.*

2. A renewed Prayer for a stricter blessing to be further granted, both for the present and for future times.

3. And that he prays for the gracious presence of God, even such a gracious presence of God with them as their fathers had enjoyed. *verse 97; The Lord our God be with us as he was with our fathers; and because his heart was much in this, therefore he repeats it againe, let him not leave us nor forsake us.*

2. He payes so Divine assistance *verse 58. That he may incline our hearts unto him to keep his wayes, and to keep his Commandments, which he Commanded our fathers.*

3. His third request is for Divine protection *verse 59. Let these my Prayers be high to the Lord our God, that he maintain the cause of his People Israel, which is amplified by the end of it; that all the People of the world may know that the Lord God is with us more then ever.* *verse 60.*

3. And this is the last particular wherein he blest the People is, by Exhorting them to upright walking with God. *Let your hearts therefore be perfect to the Lord our God, to walk in his Statutes and to keep his Commandments as at this day.* *verse 61.*

The Text (as you see) falls within the compass of Solomons blessing upon the representative body of the People of Israel.

From the whole you may please to take notice of this Observation in the generall, which I shall but briefly touch upon.

Doct. The Lords gracious presence with his people inclining their hearts to keep his Commandments, and maintaining their cause; is a Sufficient means to establish the wisdom of such a people, even as their own hearts can wish.

For thus did Solomon bless the heads of the Tribes of Israel, and he had the hearts of the whole Congregation going along with him, that if the Lord would but grant his presence with them, his assistance of them, and his protection over them, they had enough, they could

could have no more, they could be no better in this world.

And if we our selves now might have our wish, if the Lord should say to us as *Abasurnus* to *Esther*, what is thy *Prayer*? or as he said sometime to *Solomon*, ask what I shall give thee; what could any of us, or all of us desire more then this? that the Lord our God would do with us, as he hath been with our Fathers, that he would incline our hearts to keep his Commandments which he Commanded our Fathers, and that he would maintaine his own and his Peoples cause amongst us: what can be desired and enjoyed by us more then this?

For, doth not *Immanuel*, God with us, comprehend our whole good? and the keeping of Gods Commandments containe our whole duty? and is not the Lords maintaining the cause of his People enough to keep off whatever might interrupt or hinder us in the performing this duty, and enjoying that good wherein the utmost happiness of a People on this side Heaven doth consist? Let these requests (therefore) dwell upon the hearts of all the Lords People, let us best them continually upon our hearts before the Lord, that as hitherto, so still, he may graunt unto all his Servants, both Magistrates, Ministers, and People, his Gracious presence, divine assistance, and divine protection in the times that are come upon us. This is the Summe of all that we need or can receive, or can desire whilst we are here tossed in the troublesome sea of this World, passing to the Haven of eternall rest.

But I shall not further insilt upon this. It is another Doctrine which I mainly intend from the latter part of the 59 verse. *That he maintaine the cause of his People at all times as the matter shall require.* There are two things need a little opening here.

1. What is meant by the cause of his People *Israel*:

2. What is meant by the Lords maintaining the cause of his People at all times as the matter shall require.

1. By [*the cause of his People Israel*] I understand the same which in other Scriptures is called the cause of God, *P. 174.* 2. *As if O God and plead thy own Cause.* So that there is a cause of God in the World, (mark I beseech you) there is a cause which is Gods own cause: *A s if O Lord and plead thy own use.* And if you please but to cast your eye upon two or three passages of that *Psalm*, we need go no further to understand clearly, what is the cause of God *Ps. 20.* have respect unto the Covenant, the cause of God is the cause of his Covenant.

venant.

verment, it is also the cause of his *Temple the dwelling place of his name*, *verse 7.* and further, it is the cause of his Church, *verse 2.* Remember thy Congregation which thou hast purchased of *me*, *thine inheritance which thou hast redeemed, this mount Zion wherein thou hast dwelt*, i. e. his Church, and so in the 8 *verse* you read of the Synagogues of God in the Land.

Now the very same was the cause of his People Israel, for the special end of the great assembly mentioned in this Chapter, it was to bring in the Ark of the Covenant into the house of the Lord: by virtue of which Covenant the Lord was their God and they were his people; and, the cause of God was theirs, and their cause was his; the cause of God & his People Israel was one and the same, and that was the cause of Religion according to the word of God. Therefore in the Text here Solomon prays that the hearts of his People might be *inclined to walk in Gods ways and to keep his Commandments*.

Again, it is observable, the word rendred *cause* here in the Text is translated [*right*] in the Margine of the 45. & 49. *verses*, that he maintain the right of his People, there is a right unto house and land and the like, but there is a *ius divinum*, a speciall divine right which the People of Israel had unto the one true Religion, and a liberty annexed unto that right that none could lawfully hinder them from enjoying all that belonged to the service of God.

So that (in one word) the cause of his people Israel was right from God, and liberty from God, to keep Gods Commandments in matters of Religion. This was the cause of God and Israel then, and I hope it will appear anon, that the very same is the cause of God and his people now.

2. What is meant by [the Lords maintaining this cause at all times as the matter shall require] He had made the same request twice before *verse 45. & 49.* that he maintain his Peoples cause; here he mentions it againe the third time, that he maintain the cause of his People Israel, with an addition of this further expression, *at all times as the matter shall require.*

He had before in his large Prayer comprehended all the common cases which might fall out; but because there might be other cases which he could not foresee, or they might be otherwise circumstanced, when the cause of Israel might be so endangered, as there would

would not be any help in the eye of reason in the sight of Man, therefore he commends the cause of his People Israel to the Lord himselfe, and leaves it with him, and beseecheth him, that he by his prerogative would maintain the cause of his people, even as the matter should require.

And those words in the Text [*at all times*] are in the Margine rendered [*the thing of a day in his day*] i. e. not onely in the day of prosperity when things go smoothly on; but in the dayes of adversity, in the Hurricane's of tempestuous times, when it is a day of trouble and rebuke, and Blasphemy, as is was in Hezekiahs time, *Isai.* 37. 3. in a day of perplexity and treading down, *Isai.* 22. 5. in such a day as this, the cause of God and Israel is Committed to the Lord himselfe that he would maintain it.

And there is an Emphasis to be observed in that word [*He*] that He maintain it, when there is none else that will, or can, or knows how: implying the need (the extreame need) that the people of Israel might sometimes have for the Lord himselfe to maintain their cause above all that themselves, or any else should be able to doe.

So that the point of Doctrine which I would commend unto the consideration of this present Assembly from hence, is this.

Doct. The times may be such, and the case may be such, as the maintaining of the cause of Religion, may need and require more then ordinary help from the Lord himselfe.

The times may be so perillous, and the case so circumstanced, and the cause of Religion so endangered, as it may be above the wisdom of Man to direct, or the hand of Man to help: then there is work for Jehovah himselfe, for him to maintain his own and his Peoples cause, you see the point: a little for the Proof.

It is many times the cry of the Church of God in the World, give us help from trouble O Lord, for vaine is the help of Man; *Psal.* 108. *last.* and our help is in the Name of the Lord, who made the Heavens and the Earth, *Psal.* 124. *last.* there is creating wisdom & power and goodness with him, that is God over all, Blessed for evermore, there and from thence alone is the help of his People when its no where else to be seen upon Earth. I shall add no more but that in *Isai.* 63. 5. *I looked and there was none to help, and I wondered that there was none to uphold,*

141

therefore mine own arm brought Salvation to me, and my fury is upheld
 me. Our Saviour Christ is here brought in speaking of himself,
 not as Christ onely, but as Christ Mysticall. Christ and his Church
 as head and members, engaged together in the same cause, and the
 cause of Christ and his Church is represented here as in a dispairing
 sinking case. I looked and there was none to help, I wondered that there was
 none to uphold: what then? why, therefore mine own arm brought Salvation
 to me: the Church when sinking, yet saved by Christ, the cause of God
 and his People when ready to be overturned, overwhelmed; yet then
 preserved, secured, maintained, by the outstretched arm of a blessed
 Saviour: implying, the case may be such, and the matter may so re-
 quire, that no less then the Infinite Wisdom, and good pleasure of
 of Omnipotencie it selfe can do the deed. This may suffice for the
 Proof.

There is a three fold Reason
 may convince us of the Truth
 of the Doctrine.

1. From the weakness of Man.
2. From the Malice of the Devil.
3. From the Providence of God.

Re. f. 1. The first reason is taken from the weakness of Men, from
 the inability of Gods own People, who are affected unto this cause,
 and engaged in it, but are not able to maintain it.

The best of the Saints have flesh as well as Spirit, they have some-
 thing of the *Old Man*, as well as of the *New*; they know but in part, and
 are Sanctified but in part: and hence many weaknesses in managing
 the cause of God.

There is a mixture of Hypocrites amongst the sincere Servants
 of God, who pretend unto this cause as well as they; and hence
 many times not onely weakness but wickedness is inter-woven into
 the fairest pretences to the cause of God.

There are various apprehensions, affections, and passions, amongst
 good men. *Moses the servant*, and *Aaron the Saint of the Lord*, are
 sometimes unadvised: and when they are most upright, when they
 lead the People according to the *kisfulness of their hands*, and *Integrity*
of their Heart, yet then traduced, reproached, opposed, et tantum n n,
 overpoured by a murmuring People, and there were *Men of renown* and
famous in the Congregation, that would not submit unto Gods order.

Sometimes (alas) there is a sharp contention between *Paul* and
Barnabas

Barnabas: and Godly *Peter* do but ever walk with a right foot: and blessed *Paul* when most faith full and true, is under evill surmises, as a deceiver. There is names and parties of men, dividing Christ amongst them: some departing from the *East*, others led aside from the simplicity of the Gospel, on the right hand, and on the left, and many (in the last dayes very many) that have the form but deny the power of Godlyness.

Hence the cause of Religion much obscured and ready to be spoiled in the hands of those that profess to be the lovers of it. That is the first Reason.

Revs. 2. Taken from the Malice of the Devil, and his Instruments. Satan from the beginning hath had an old grudge against the seed of the Woman, and he never wanted instruments, who either by force or fraud or both, have done what mischief they could against the Church and cause of God.

Thus in the story of *Exodus*, Pharoah at first works wisely to undermine, afterwards he works proudly to overtake and destroy the Israel of God. Thus also in *Psal.* 83. 1, 2, 3. *Keep not Silence O God, for lothine Enemies make a tumult, they have consulted together, they have said, come let us cut them off that the name of Israel be had no more in remembrance*; and then there is mention made of *Gobal*, *Ammon*, and *Amalek* and many others.

And in the time of *Ezra*, and *Nehemiah*, no sooner had *Zerubbabel* and *Joshua* and the rest of the poor People of Israel begun to reform and set themselves about the work of the Lord, but *Sathan* stood up to resist them, as it is in *Zech.* 3. 1. *he had instruments at hand presently Sanballat and Tobia, with their complaces, Nehem. 4. 11. and our adversaries said they shall neither see, nor know, till we be in the midst amongst them, and Slay them and cause their work to cease*, thus also in *Ezr.* 4. 9. you read of *Rehum the Chancellor*, and *Sinshi the Scribe*, with the rest of their companions, pleading much the damage and dishonour of the King as in *verse 13.* and when they had got a commission they went up in hast unto Jerusalem to cause the work to cease, and in the *verse 23.* they made them cease by force and power, though it was but for a time as it appears afterwards.

And if you look into *Rev. 12. 12.* you shall find there in relation to these times, it is said, *Woe to the inhabitants of the Earth, and of*

the Sea, for the Devil is come down amongst you, and his rage is great, because he hath but a short time, the shorter the time the fiercer the rage of Satan against all that keep the Commandments of God, and the Faith of Jesus; & where ever he can prevail, down goes the divine Authority of the Scriptures, and up goes the Commandments of Men in the Worship of God: and all that will not doe, must suffer, and all that bear witness to truth and Holiness, must be in sackcloth until the time of the End.

Now from hence (again) the cause of Religion is much endangered by the haters of it. That is the Second Reason.

Reas. 3. The last Reason is taken from *shifting Providence*, He (the great God) *changeth the times and the seasons, Dan. 2. 21.* the History of the Church in all ages hath informed us of this, that after a time of peace, comes a time of trouble, after a time of liberty (to be as good as men would be and as they should be) there comes a time of restraint: and sometimes even in the valley of vision there is a day of perplexitie and treading down, and that from the Lord God of Hosties, as it is in *Isa. 22. 5.*

And though it hath been questioned whether *Dioclesians persecutions* or *Julians Toleration* were more pernicious to the Church of God, yet without question neither of these was without the Providence of God.

When the People of God know not how to use their peace and liberty, when they have contracted the guilt of the Sins of such times, it is but righteous with the Lord to bring them into bondage, that they may know the service of the Lord with such a kind of Knowledge as *Adam* had after his fall, to know good by the want and evil by the feeling of it, by terrible things in righteousness wilt thou answer us O God, who yet art the God of our Salvation and the confidence of such as are in the ends of the Earth, *Psal. 65. 5.*

But from hence also the cause of Religion comes to be in the same condition as the ship in which the disciples went when *Christ* was asleep, there came down such a storm upon the Lake, and they were so covered with the waves, and in such jeopardy, they were faine to cry out unto him, *Master save us or we perish.*

Gather up the Reasons briefly.

If the lovers of the cause of Religion be so unable to preserve it, if

the baters of it be so sedulous to destroy it, and if the Lord himselfe seem to withdraw from it; then it is no wonder if the times be such, and the case be such, as the maintaining of the cause of Religion doth need and require more then ordicary help from the Lord himselfe.

By this time you see the truth of the Doctrine. Now let us consider the good of it in *Application to our selves*, and that but in a couple of Uses.

The one for the *Information of our Judgments.*

The other for *direction in point of Practise.*

Use 1. We may hence informe our selves, not only what the Cause of God and his people is in other parts; but what it is here with us. I say, to informe us what is the cause of God and his people in *New-England*. This is the first use.

A mistake in this may be of dangerous consequence; the true stating of this cause, and the right understanding of it, may be of no little help unto us in the times that are come upon us.

For it is more then our lives, and as much as our soules are worth, to own the cause of God, and to be faithfull to it in our generation: to confess or deny this cause, is in Scripture interpretation to confess or deny Christ himselfe, and you know what he hath said in *Mat. 10. 32. Whosoever shall confess me before men, him will I confess before my Father which is in Heaven, but whosoever shall deny me before Men, him will I deny before my Father which is in Heaven:* and in the eighth of *Mark* and verse 38. *Whosoever shall be ashamed of me and of my words in this adulterous and sinful Generation, I him also shall the Son of Man be ashamed when he comes in the glory of his Father with all his Holy Angels.*

Give me leave then I beseech you, Honoured and Beloved, to present a few things unto you about this Cause. I confesse I should be utterly inexcusable in adventuring to shew my weakness in such a place at such a time as this, were I not able to call the *Most Holy* to Witnesse that nothing but Conscience of my duty put me and kept me upon this Subject: when I received the Summons of the *Honourable Court* to preach at this time, it was desired that some suitable word might be spoken: now whether the stating of the cause of God and his People amongst u be not reasonable, I leave to the consideration of this *Wise and Good Assembly*. And I hope in the Lord I shall say nothing about it, but what might be more abundantly made out by

Scripture light, and what the generallity of all the People of God (not engaged unto parties) will readily subscribe unto.

First then, in the general the cause of God and his people amongst us is the Cause of Religion, I say the cause of Religion. *i. e.* the profession and practise of the one true Religion to be in all things according to Gods Word. This was the cause of God and Israel then, the same is the cause of God and his people now. To keep and seek for all the Commandments of God. To walk in his waies and to keep his Commandments which he Commanded our Fathers, as it is in the text: that every thing in Doctrine Worship and Discipline be conformed unto and regulated by the rule of the word. This is the Cause of God and his People in New-England in the Generall.

But that it may be more clearly understood, let me propound it more particularly both in the Negative, what this cause is not, and in the affirmative what it is.

And first Negatively.

- It is* { 1. Not the getting of this Worlds good.
2. Not Separation from other Churches.
3. Not a toleration of all Religions.

i. Not the getting of this Worlds good. The cause we are speaking of, it never was, it is not now, the getting & increasing of this worlds good. Our Saviour Christ hath commanded, *seek first the Kingdom of God and the righteousness thereof, and all other things shall be added Mat. 6 33.* Accordingly when the Lord stirred up the spirits of so many of his people to come over into this wilderness, it was not for worldly wealth, or a better livelyhood here for the outward man: the generallity of the people that came over professed the contrary: nor had we any rationall grounds to expect such a thing in such a wilderness as this.

And though God hath blessed his poor people here with an addition of many earthly comforts, and there are that have encreased here from small beginnings to great estates, that the Lord may call this whole generation to witness and say, *O generation see the word of the Lord, have I been a wilderness unto you? Jer. 2. 32. O generation see! look upon your townes & fields, look upon your habitations & shops and ships, and behold your numerous posterity, and great encrease in the blessings of the Land & Sea, have I been a wilderness unto you? we*
must

must needs answer, *No Lord, there hath been a gracious God, and exceeding good unto thy Servants, ever since we came into this wilderness, even in these earthly blessings, we live in a more plentiful & comfortable manner then ever we did: &c.* But these are but additions, they are but additionall mercies, it was another thing and a better thing that we followed the Lord into the wilderness for.

My Fathers and Brethren, this is never to be forgotten, that *New-England* is originally a *plantation of Religion*, not a *plantation of Trade*.

Let Merchants and such as are increasing *Cent per Cent* remember this. Let others that have come over since at several times understand this, that worldly gain was not the end and designe of the people of *New-England*, but *Religion*. And if any man amongst us make Religion as twelve, and the world as thirteen, let such an one know he hath neither the spirit of a true *New-England* man, nor yet of a sincere Christian.

2. Not Separation from other Churches, either in our own or other countries; I say, not separation from any thing good in other Churches, whether truth of Church estate, or any Doctrine professed, or any Ordinance administred, so far as it was, or is agreeable to the word of God.

We deny not the being of Churches, where many things are wanting to their well-being. We distinguish between the corruptions and disorders of Churches, and the Churches themselves. We profess communion with, not separation from the Churches of Christ in lawfull things. They are the *European* Churches, in which that numerous company of 144000, are said to stand with the Lamb upon mount Zion, Rev. 14.1. and these are said to keep the Commandments of God and the faith of Jesus verse 12. It is the doctrine and worship of the Reformed Churches comming out of Popery which are said to be as a Sea of glass mingled with fire, Rev. 15.2. if glass, then they are not clear as Crystal, as those in the Primitive times Chap. 4.6 and yet not as the blood of a dead man, as those under Popery Chap. 16.3. it is a Sea of glass mingled with fire, (the fire of persecution without, and of contention within) and yet they that stand upon this Sea have gotten the victory over the Beast, and have the Harpes of God in their hands and are accepted of the Lord.

The end of our coming hither was a reformation only of what was amiss or defective in the churches we came from: from which we made

made no separation, but a locall secession only into this wilderness; with true desires and endeavours after a more full Reformation according to Gods word.

1. *Not a toleration of all Religions, or of the Heresies & Idolatries of the age we live in.* I say, not a toleration of these so far as wee have liberty and power for to help it. How inconsistent would such a toleration be, with the love of the one true Religion revealed in the word of God? would not such a state be guilty of having *other Gods*, where such a toleration is? is it not the end of Civill Authority, that men may *live a quiet & peaceable life, in godliness as well as honesty*? but not in the wayes of ungodliness, no more then in the wayes of dishonesty: in a word, the Gospel of Jesus Christ hath a *right paramount*, all rights in the world, it hath a *Divine & Supream* right to be received in every Nation, and the *knee of Magistracie* is to bow at the name of *Jesus*. This right carryes *liberty along with it*, for all such as profess the Gospel, to walk according to the *Faith & Order of the Gospel*. That which is contrary to the Gospel hath *no right*, and therefore should have *no liberty*. But the Lawes which have been made by the Civill Government here, with respect unto Religion, whereby you have declared your *professed subjection to the Gospel*, and your *non-toleration* of that which is *contrary thereunto*; this will be a name and a glory to New-England so long as the *Sun and Moon endure*.

And so much for the Negative, what the cause of God and his People amongst us is not, *viz.* not this Worlds good, not separation, not a toleration.

2. Now in the second place for the Affirmative, if my weakness was able to shew you what the Cause of God and his People in *New-England* is, according to its *divine Originall* and *Nature* beauntie, it would dazle the eyes of Angels, daunt the hearts of devils, ravish and chain fast the Affections of all the Saints. I crave Leave to propound it thus, *Affirmatively*;

- It is {
1. Reformation of Religion according to Gods Word.
 2. A Progress in that Reformation.
 3. The Union of Reformers.

1. The Cause of God and ours it was and is *Reformation of Religion according to Gods word*.

There

There was Religion in the Churches from whence we came, but New-Englands design in this vast undertaking, it was Reformation *i. e.* the avoiding of some special corruptions, and the Vigorous profession and practise of every thing, in Doctrine, worship and discipline, according to Scripture pattern: as in Heb. 8. 5. when Moles was about to make the Tabernacle, he was admonished of God, saying, see that thou make it in all things according to the pattern shewed thee in the mount. And our Saviour said unto his disciples, *Mat.* 28. 20. teach them to observe all whatsoever I have Commanded.

It is was and is our Cause, that Christ alone might be acknowledged by us, as the onely head, Lord, and Law-giver, in his Church, that his written word might be acknowledged as the onely Rule, that onely and all his Institutions might be observed and enjoyed by us, and that with purity and liberie, with peace and power. This was the end of our coming hither, this is our Cause, hence I humbly conceive that the consent of the Synod here to the confession of Faith by the Assembly of Westminster, and the platform of Discipline published in the year 49. these for the substance of them, have carried with them a declaration of the Faith and order of these Churches, and are so looked upon by the reformed Churches abroad, unto which may be added many other books of our divines of the same import: and the practise of these Churches so far as we have attained.

2. *A progress in Reformation.* I conceive our cause is, not barely, a Reformation, but a progress in reformation; it was the charge of our Saviour to the Church of *Philadelphia*, held fast what thou hast, *R. v.* 3. 11. it is also the duty of the People of God to go on unto perfection, *Heb.* 6. 1.

A conceit of having already attained a perfect reformation should be farr from us: a true endeavour after a full reformation in the sense of our many defects, is the duty and Spirit of sincere Christians that advance the Word of God, as the onely perfect rule, nor that we have already attained or are already perfect, (as the Apostle speaks of himselfe, *Phil.* 3. 12.) but we are to press forward still unto this mark, that we may in all be conformable to the perfect rule of the word of God.

Hence what we have attained in Doctrine, Worship & Discipline, according to Gods Word, we must hold fast and then go forward

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unto any of the things of Christ, we are defective in, we must go forward still, but not backward, I say not backward, as for Instance.

Our Fathers fled into this Wilderness from the face of a Lording Episcopacie, and humane inventions in the Worship of God: now if any of us their Children should zeale unto, or be instrumentall to set up in this Country, any of the wayes of mens inventions, such as Prebacie, imposed Leiturgies, humane Ceremonies in the Worship of God, or to admit ignorant and Scandalous Persons to the Lords Table, it would be a backsliding indeed: it would be a backsliding to the things which we and our Fathers have departed from, and have openly testified against, to be not of God, as in the Platform of Discipline, and many other wayes. Instance againe, if after such a publick witness as hath been given amongst us against a toleration of all Religions, there should be a graduall yeilding to a toleration of any false Religion, (either by Law, or against Law, for want of the Execution of Laws,) this also would be a heinous backsliding which the Lords jealousy will not bear. And for our Civil Government to put forth any act of consent unto either of the former, would be a thing to be trembled at, and Prayed against, that the Lord would keep them from.

But on the other side: it is our duty to press forward still to the mark; and to make a progress in reforming what ever is amiss or defective amongst us, as in those the late Synod hath pointed unto, about the Subjects of Baptisme, and consociation of Churches.

That Baptisme be administered to the Children of Church Members who have right liberumto. And that the Communion of Churches be better improved amongst us. These are things we have been defective in, and therefore should be reformed in a practicall way.

And that we be very carefull there be no superstition amongst us, nothing *supra statum*, in discipline no more then in worship that nothing be imposed as necessary unto Church-Membership, which God hath not made necessary in his word; that there be no arbitrary way of Judging according to the private satisfaction or dissatisfaction of mens Spirit; and that no breach be made upon that order which God hath set in his Church between the Rulers and the Ruled. That whilst we witness against superstition in some things, we do not fall into superstition in other things, but that the rule of Gods word be observed in all.

The People of God sincerely endeavouring Reformation, (yet through

through inadvertencie, are subject to erre, either in defect or excesss and while they would avoyd one extreame, to fall into another: the way of God in his word is a narrow way, there are extreames on either side, the Lord requires it of us, that we neither turne to the right hand, nor to the left, that we neither add unto, nor take from, what he hath Commanded concerning the order of his house, *Prov. 4. 26, 27. 'Demi. 12. 32. Heb. 8. 5. Mai. 28. 20.* Hence it is our duty to use all circumspection that there be no additions to, nor detractions from, the Lords institutions, but that all may be according to Scripture pattern; that so far as is possible in this our state of imperfection, we may be compleat in all the will of God, *Col. 4. 12.*

3. *Unio Reformatinum: the Union of Reformers.* I say, the Union of Reformers belongs unto this cause, for there is not any one duty more pressed by our Saviour Christ and his Apostles, then this of a holy and cleafe Union amongst those that profess his name. Our blessed Saviour solemnly prayed for this, in the seventeenth of John that his Disciples might be one. The Apostle Exhorts unto this in *Eph. 4. 3.* endeavouring to keep the Unity of the Spirit in the bond of peace; and he urgeth his Exhortation by an Argument taken from a seven-fold Unity, wherein all sincere Christians agree, *verse 4, 5. there is one body, and one Spirit, and one Hope, one Lord, one Faith, one Baptisme, one God and Father of us all.* Therefore endeavour to keep the Unity of the Spirit in the bond of peace. And he beseecheth the Corinthians to mind Union, *1 Cor. 1. 10.* I beseech you Brethren by the name of the Lord Jesus, that there be no divisions amongst you, but that you be perfectly joynd together in the same Judgment, and the same mind, and that you speak the same thing. To the same purpose he hath a most passionate Exhortation to the Philippians in *Chap 2. 1, 2.* if there be any Consolation in Christ, if any fellowship of the Spirit, if any bowels, and mercies, fulfill you my joy, that you be like minded, having the same love, being of one accord, of one mind: and sometimes, when he saw little hopes of it upon Earth, he looks up to the Lord in heaven, & beseeches him to grant this mercy to his Churches and People, as in *Rom. 15. 5.* Now the God of patience, and Consolation, grant you to be like minded one to another according to Christ Jesus, that we be one mind, and one mouth, ye may Glorifie God even the Father of our Lord Jesus Christ.

All which may leave a strong conviction upon us, that this belongs

longs to the Cause of God, and his People, that 'there' be a 'spirit of Union and Communion, amongst us in the things of Christ, and though it be the priviledge of some times, when the Lord shall fulfill those prophecies in an eminent way, that his People shall serve him with one consent; and that the Lord shall be one, and his name shall be one: yet this is the duty of the People of God at all times, (especially at this time & in this place) to endeavour Union, that (so far as is possible) we may be of one judgment, of one heart, and one way, in all the Churches of the Saints.

Hence there should be no affecting of dividing names and parties amongst us, but all should be for this, that the Lord may be one, and his name but one.

Hence also it is desireable that one Catechisme, one confession of Faith, and one Covenant were agreed upon and used in the severall Churches as a meanes of consent.

And hence again (so far as the Lord gives liberty) there should be a frequent use of Councils amongst us, to enquire after the mind of God and his word, according to the pattern in Acts. 15. and other Scriptures. Its true that in times of Popery, there was great abuse of Councils: yet it is as true, that in divers of the first Centuries there was great advantage to the truth by meanes of Councils, and in somewhat above the last hundred years, the work of Reformation was much promoted by the Godly Councils and conference of Reformers. It is a known passage of Melancton.

Viximus in Synodis et jam moriemur in illis.

They were constantly searching the Scripture, that they might reform all according to that, and before them, the Churches of the Waldenses for many hundreds of years, walking in the simplicitie of the Gospel, they had their frequent Councils, and their generall Councils every year, nor is there any one point more frequently insisted on, in the writings of our Divines of the Congregational way, then this of the right use of Councils.

Not that the judgment of a Synod bindes any further than to conformity with the Scriptures, but Counsels are a meane, which the Lord hath appointed, and promised to bleſs for clearing up of the truth and uniting his People therein.

It is true, the best of Men may erre; and there being divers measures of light and grace, there cannot but be different apprehensions in some things

things, and therefore where there is not so full an agreement as was to be desired, it is our duty to forbear one another in love, so far as we have attained, walking by the same rule, minding the same thing, leaving other things to God & time, Phil. 3. 15. 16. that is now, when all Gods meanes have been used, and yet some lesser things remain controversall amongst pious and sober men, who agree in the maine, there is the place for Christian forbearance, not in order to separation, but in order to union, for so the Apostle joynes them together, Ephes. 4. 2, 3. in lowliness and meeknes forbearing one another in love, and endeavouring to keep the unity of the spirit in the bond of peace. In one word; union is to be endeavoured because the truth is but one, and forbearance is to be used because of the weaknes of men, which yet is as far from a toleration of a false Religion, as the East is from the West.

Thus I have shewed you (as my weaknes was able) what the cause of God and his people amongst us is Affirmatively, it is Reformation, a progress in reformation, and the Union of Reformers.

Now I shall add but this one thing more, That this cause hath a Divine right, and a Divine liberty adjoynd unto it, according to the law of liberty, the Royall Law of God, as it is called, James 2. 8, 12. i. e. Right from God, and liberty from God for his people, to do their duty to God and Christ, in matters of Religion according to Gods word. Nor is there any power upon earth that can lawfully hinder this.

And this is the cheif interest of New England: i. e. it is the matter of greatest importance in it self, and of greatest concernment unto us. The one true Religion according to Scripture, being the only meanes to the highest end, the glory of God and the salvation of soules: and therefore what ever may be said of our interest in other respects, yet we may be sure of this, that here lyes our predominant interest & cause, and the great end for which we came into this wilderness, and continue in it. And so much for the Use of Information.

Use 2. It is for Question, if the times be such, and the case be such, as the maintaining of the Cause of Religion, doth need and require more then ordinary help from the Lord himselfe, then it serves, to teach all that are sincerely affected unto this cause, what course we should take for the maintaining of it: and that is this, to commend this cause unto Iehovah himself, beseeching him that he would maintain his own

and his peoples Cause both now at this time even as the matter doth require; and hereafter at all times as the matter may require.

Me thinks I look upon this present Assembly as in its proportion resembling that great assembly of the People of Israel mentioned in the text.

Here are the heads of our Tribes, the Honoured Magistrates, and Deputies of this Colonie, the Reverend Elders of the Churches, and a multitude of other Godly People; and I am perswaded you are affected to this Cause, so that Assembly was, your desire is to see Religion flourish, and the Cause of God and his People be maintained amongst us.

I need not tell you what the times are, (shaking times, and trying times) wherein the cause of Religion is endangered on every side. I desire onely to discharge the duty of a poor Servant of the Lord and yours, by putting you in remembrance of that which the Text here points us unto, namely, to commit this Cause to the Infinite Wisdom and good pleasure of the Lord our God, whose name is upon us, and who dwells in the midst of us, to interest him, and engage him, in the maintaining of it.

This was Holy counsell given to Job in the midst of his plunges and distresses, Job 5, 8, 9. I would seek unto God, and unto God would I commit my Cause, which doth great things, and unsearchable, and marvelous things without number, who disappointeth the devices of the crafty, to set up on high those that are low, that such as mount may be exalted unto safety. Say (Brethren I beseech you) is not this that you would have, that the Cause of Religion, and those that love it, may be in safety? then here is the way, for all the servants of God, to commit this cause unto him which doth great things and unsearchable, and marvelous things without number, unto him who hath maintained, who doth maintaine, and will maintain his Own and his Peoples Cause according to the Counsel of his own will, for the Praise of his Glorious Grace.

Quest. Now if it be demanded. But how should we commit this Cause unto him, that he may be engaged in the maintaining of it, above all that we can ask or think?

Ans. I Answer breifly in this one direction, (which will be useful to the Honoured worthies of the General Court, and yet will also reach the meanest in the Congregation) that you commit the safety

of

of this cause to the Lord himselfe, in the same way as you do commit unto him the Salvation of your own soules, I say, that we do all commit this cause unto the Lord even in the same way as we do every one commit unto him the Salvation of our Soules. You may see the bottom of this direction in 1 Pet. 4. 19. where the Apostle adviseth Christians in evil times, to commit the keeping of their Soules unto God as well-doing as unto a Faithfull Governor.

I doubt not but there are abundance here that are acquainted with this, when in the midst of Spirituall distresses you commit your Soules to the mercy of God in Christ in the promise, you do also remember the way of Well-doing, the way of Gods Commandments, (the narrow way to life which our Saviour hath told us of) and in that way you do commit your Soul into the hand of Jesus Christ, Sanctifying him as your onely and al sufficient Saviour.

As David in Psal. 31. 3, 5, 6. *unto thy hands I commit my Spirit, thou hast redeemed me O Lord God of truth, for thou art my rock and my fortress, for thy name sake lead me and guide me in thy way, for I have lying Vanities, but I trust in the Lord.* Now in the very same way we should all commit the safety of the Cause of Religion to the Lord himselfe.

- That is {
1. In the way of Well-doing.
 2. In the way of Humble Prayer.
 3. Sanctifie the Lord himselfe as the maintainer of this

Cause. I entreat that I may borrow but a little of your time and patience, to explain these three Particulars and then I have done.

1. *In the way of well doing.* Commit this Cause to the Lord in the way of well doing, thus the Apostle informs us, that *this is the will of God, that we keep in the way of well doing* 1 Pet. 2. 15. and upon this ground, he Exhorts in the same place, *verse 13, 14. Submit your selves to every ordinance of man for the Lords sake.* Civill Government in Genere is an Ordinance of God, (the higher powers are Ordained of God, Rm 13. 1.) but in Specie, it is an Ordinance of man, though every form of Civill Government is to be subservient unto Religion, as its ultimate end; yet (*hic aut iste singulis modis* asdivines use to speak) this or that particular forme of Civill Government is an Ordinance of man, it is *ἀνθρώπων κτίσις*, a humane Creature. Now mark I be-

speech

teach you what the Apostle sayes, *Submit your selves to every ordinance of man for the Lords sake, whether to the King as Supream, or unto Governours sent by him.*

This is our case, his Majesty the King whom the Lord hath set up on the throne, is the Supream Civill Governour under God, and over us; and the Government sealed here by the Charter of this Colonie is a subordinate Government, we are to remember our duty to both, and that for the Lords sake, for so is the will of God, that with well doing you put to silence the ignorance of foolish men, as the Apostle there speaks verse 13.

This way of well doing, is a narrow way, (as every way of duty is) there are by-patthes, and down-falls on either side, it is not *good intentions*, nor *pietie*, that will excuse from going out of the way of well-doing, but here lyes the exercise of Godly wilddom to keep in the narrow way of well-doing shewed in the word of God, *to fear God, and Honour the King, to give unto God the things that are Gods, and unto Cesar the things that are Cesars.*

The Counsel of our Saviour is to be remembred, *be wise as serpents, and Innocent as Doves*, the Serpents ey in the Doves head, becomes a Christian well, it is for the honour of Religion when the Servants of God cary it to as Paul did, so as to give no occasion; so as to cut off occasion from them that seek occasion, that we may be able to say as he did, *neither against the Temple, nor against the Law, nor against Cesar have I offended any thing.* Act. 25. 8. and so as Daniel did in whom there was an excellent Spirit Dan. 6. 3 and the excellencie of his Spirit did appear in this, that he behaved himselfe so as those that sought to find occasion against him, could find none, for as much as he was faithfull, neither was there any Error or fault in him, then said these men, *we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.*

My Fathers & Brethren, this is for our Admonition, and this will be for the Honour of Religion, when such as have the managing of Publick affaires, are understanding in the times to know what Israel ought to do, 2 Coron. 12. 32. not what they can do, or what they will do, but what they ought to do, not what their liberty is, but what their duty is, and what their liberty is according to their duty. To serve the times in matters of Religion we must not: we must obey God rather
then

then man, if it come to a flock, but in managing publick affairs in such times as Daniel lived in, the matter did so require for him to be so careful, as that no error nor fault might be found in him. This is for our imitation.

The Holy Ghost informes us, *it is the Wisdom of the prudent to understand his way, Prov. 14. 8. And a wise man's heart discerneth off time and Judgment:* and in *Ephes. 5. 17. Be not unwise, but understanding what the will of the Lord is.*

In two evils of sin, there is no Election, neither is to be chosen, but in two evils of affliction the less hath the respect of a good, and may be chosen to prevent a greater evil.

In the question what is best, we are not only to consider what is best in-it self, but what is best with reference to all the circumstances of a case.

In matters divine where we have a clear Command, with Moses we must not yield an hoof, but in matters humane, Summum jus may be Summa injuria, standing upon extream right, may prove extream wrong, Salus populi suprema Lex, the safety of the Common-wealth, is the supream Law.

And here, suffer me I beseech you to exhort you unto that which is the duty of us all, and that is, to be peaceable and faithfull in Israel, according to that speech of one in a troublesome time: when there were some that said they had no part in David, 2 Sam. 20. 19. *I am one that am peaceable and faithfull in Israel.* it was the speech of a woman, but it may well become the wisest men and the most godly; to be peaceable and faithfull in Israel.

First peaceable from Schisme in the Church, and sedition in the Common-Wealth, or whatsoever tends unto faction, *striving to be quiet, and every one to do their own work,* and then faithfull to the cause of Religion according to our duty to God: faithfull to the King according to the oath of Allegiance, and faithfull to the Government here according to the Oath of fidelity.

And be you all exhorted in the words of the Holy Apostle *R m. 14. 19. I know after the things which make for peace, and beware of such things as may endanger it amongst your selves, let none say that these or those are disaffected to the Cause of God and his People, because they see not some things as others do, do not impropriate the cause of Religion to*

some in opposition to others, who profess the same cause, none should speak of themselves as if they were the Godly party and eminently Saints and faithful, with despising others, nothing is more offensive amongst Christians, then to confine Religion to some singular Opinion, as if Religion did mainly Center there, there were differences at Corinth, but how doth the Apostle write unto them all, 1 Cor. 1. 2. 2 Cor. 1. 2. to the Saints at Corinth, and to all that call upon the Name of the Lord Jesus, their Lord and ours; mark that expression *their Lord and ours*, theirs and ours; wherein the Apostle checks the conceitedness in some that would impale and inclose the common Cause of Christ unto themselves and some peculiar Opinion of theirs, let us beware of this.

And the Apostle saw it needfull to admonish the best Christians, let nothing be done through strife or vain glory, or in a way of provoking one another, avoiding jealousy and uncharitable censures, being watchfull that *Some* get no advantage, this also is for our Admonition, and I hope that the votes of this day will make it appear you have a due respect unto your ancient Magistrates that have born the burden and heat of the day, and that you have no undue prejudice against any that have been, and may be still instruments of publick good, When once in *Capua* they were thinking of leaving out some of their *Senators*, they considered where they should have better and what might follow, (they considered what might follow) and this Reconciled their mindes.

Finally Brethren be ye all of one mind in this to be faithfull and peaceable in *Israel*, that as it hath been, so it may still be an honour to all the people of this Colonie, that they are peaceable men; and whatever the rumors and surmises have been, yet I hope it will appear, such as are not yet *free-men* will be so farr from disturbance that they will not offer to vote in the *Elections* of this day. And I doubt not, but the *General Court* will take the case into Serious Consideration afterwards, but for the present all should be carefull that there may be a peaceable transaction of the publick affaire, and a peaceable Submission to the Government here, and that all the People as one Man doe manifest their due sense of the many Blessings they have enjoyed under the present Government for so many years, that there may be conjoynd Prayers and endeavours for the continuance of it, according to the Patent

Patent, which under God and the King is to be acknowledged as the foundation of the civil Government here.

It is now 35 year since I well Remember, in the year 28 that one of the first Ministers that came over into this Wilderness, giving some account of his grounds in a great Assembly of many Thousands at Leicester in Old-England, he mentioned this as one, the mercy of the Patent, and the largeness of the Patent, from the royal Authority of England, for the people here to chuse their own Magistrates, and to admit unto freedom such as they should think meet, and that Religion was the Principall end of this Plantation in his Majesties Royal intencion and the adventurers free possession. This whole generation hath seen how good the Lord hath been unto us in this Wilderness for so many years under the Government settled here by the Patent.

And therefore as in the matter of Religion we are to keep to the Word of God, so in the matter of the Civil Government keep to the Patent.

And thus to be peaceable & faithful in Israel, is the way of well-doing, wherein we are to commit the maintaining of the Cause of Religion to the Lord our God.

I shall now dispatch the other two directions very breisly.

2. In the way of humble Prayer, commit this Cause unto God by humble fervent and frequent Prayer as we are directed in the text: let these my Prayers be nigh to the Lord our God, that he maintain the Cause of his People Israel.

When the matter requires more then ordinary help from the Lord himselfe, and yet the Lord seems to withdraw and to be asleep, then the Servants of God must awaken him by their Importunate Prayers, as the disciples in the storm did awaken our Saviour, saying; Lord save us or we Perish.

When the People of God are faithfull to own his Cause, and carefull, neither to fall short of their duty nor to go beyond it, but keep in the narrow way of wel-doing and yet meet with such stormes of Providence as they are at their Wits' end what remains then but Prayers & tears? O our God we know not what to doe, but our eyes are unto thee, Arise O Lord and plead thy own Cause. Awake awake O arm of the Lord as in ancient times.

3. Last of all, Sanctifie the Lord himselfe as the al sufficient maintainer

of this Cause, as David said, *show O Lord art the maintainer of my Life*,
Psal. 16. 1.

When the Cause of Religion seemes ready to be spoiled by the
 profission of it, and ready to be ruined by the opposers of it, yet
 there is one in heaven that is able, and faithfull, and watchfull, and
 skillful, for the preservation of it, and therefore in *quietness, and confi-*
dence, in returning and resting shall we be saved, as the Prophet speaks,
Isai. 30. 15. we should not onely submit unto, but *acquiesce* and rest
 in the Infinite Wisdom and good pleasure of God, that he may doe it
 in his own way, rejoicing in this, that *the Lord Reigns over all.*

Give unto the Lord the Glory due unto his name, that he will not forsake
his People, (he may afflict his People, and there may be need of it and
 Cause for it, but he will not forsake his People) for his *great names*
sake, 1 Sam. 12. 22.

And be comforted in this, that the safety of the Church Militant
 lyes upon the hand, and belongs to the care of Jesus Christ; the ship
 of the Church may be endangered, it cannot be drowned so long as
 the Lord lives, he hath a thousand wayes (that we know not of) for
 him to maintain his own and his Peoples Cause.

Now unto him be Glory in the Church by Christ Jesus throughout
all ages, world without end, Amen.

F I N I S
